1: Lin E-5 (1943) 1947 AE4 Lolo AE4

[39]

CHAPTER 4

THE FAMILY

361 As a basic unit of the Lolo clan, the family is the most closely related kin group. In a clan village, the number of families varies from about 10 to 50, each occupying a dwelling. The houses are scattered on a level plain or slope; together they constitute a village community.

594 The members of a family include husband, wife, and all unmarried children. After the children grow up and marry, they form a new family unit and live in a separate house. So the Lolo observe what is commonly called the small family system. As the household slaves (wa-tzu) are not included in the 567 kin group, there is also a master-slave relationship within each 592 household. The Lolo consider slaves as chattels; nevertheless the slaves are human beings, not immovables, and their behavior is related to group life. In Chapter 7, "Classes," the position of the slaves will be discussed in detail. It suffices to treat here the relationship between master and slaves within the household.

342 The behavior of family members and their interrelationships are based on material aspects. First, we shall de- 351 scribe their dwelling, which is the center of family life. The construction of a Lolo house is adapted to the natural environ- [132] ment. Because of strong winds and heavy snow around Taliang Shan, all the houses are small and low, encircled by a square wall with one or two doors in the front or in left and right walls. For instance, Li-ch'ü Yo-ha's house in Pa-p'u village has only a wooden gate on the front half of the right wall, just a short distance from the corner of the fortified front wall. When we entered the door of Yo-ha's house, we [343] first saw an open level court; on its left or on the opposite side of the main gate was a fenced-in wooden enclosure, inhabited by fowls and cattle. At the front of the animal pen was tied a ferocious Pekingese dog, which barked madly at strangers and would probably have bitten them too if it had not been fastened to an iron chain. The households of Liang Shan had at 231 least one dog each for protection against enemies. Every time our inspection team passed a village, the dogs would chase and bark at us. Fortunately our Lolo headmen-protectors

231 were able to deal with them effectively; otherwise we would have been hard put to defend ourselves even if we had sticks in our hands.

342 [40] At the back wall of Yo-ha's house are located the family's living quarters, consisting of a rectangular room built entirely of wood. The roof is also made of wood with stones on top to protect it from wind and snow. The stones are arranged in an orderly and pleasing manner on the roof. There is a wooden door in the room, but no window. Upon entering the room, one immediately feels suffocated in the nose and mouth by widespread clouds of smoke from the fire in the 354 hearth. The construction of the hearth, which is located slightly to the left of the center of the room, is very simple. A round pit about three feet in diameter is dug in the ground for building the fire. Three stone slabs are placed in a triangle over this pit to support the large iron pan used for cooking. The [439] pan, round at the bottom, is imported from the Han-Chinese. The fire is lighted by striking a flint with a piece of iron, but [372] actually the fire in the pit is never allowed to go out and it burns day and night. The center of all family activities, the hearth plays an important part in the Lolo household, as is shown later in our discussion of their family life.

516 When we entered the house, we were welcomed by Yo-
353 ha and invited to sit at the back of the hearth by the rear wall. This is the seat of honor for guests. Yo-ha himself took the host's seat on the left side of the hearth. At the back of the host's seat, or sometimes on the left side of the room divided by a wooden partition, were the family sleeping quarters, which also served as the storage place for precious articles and 352 provisions. In front of the hearth stood a wooden cabinet, 415 wooden shelves, water pails, and all the food utensils. Under the shelves were firewood and straw. The right side of the room was divided by a bamboo fence into two sections: a grindstone, a mortar, wooden pails, bamboo baskets, and other articles in the rear half; and two yellow oxen in a [231] wooden pen in the front half. This was the arrangement of Yo-ha's house.

342 Most of the houses in Ta-liang Shan are the same as
● 351 Yo-ha's, but there are a few exceptions. For example, the house of our headman-protector, Ta-chi, is well known in the Liang Shan area as a Sinicized Lolo house. It has brick walls, a tiled roof, and an arched stone gate with Chinese characters carved on the top and sides. Inside the gate are two sections, the front being a Chinese-style courtyard with animal pens

342 on both sides and the rear containing living quarters arranged
351 in the same way as other Lolo houses except that the room is much wider and comparatively cleaner. The stone slabs on
354 the stove are carved with birds, animals, and flowers in shapes
531 which are quite graceful and beautiful. These represent marks of distinction for houses of noble Lolo families.

342 The houses in Hsiao-liang Shan are slightly different from those in Ta-liang Shan in that they all have straw roofs instead of wooden ones. They are similarly rectangular in shape, but not encircled by four walls. The fortifications are sometimes built on a corner of the house and sometimes outside of the house either on the left side or the right. The poor white Lolo families, whose houses are made of bamboo or thatch, have no such fortifications. Although the interior
353 varies from simplicity to elaborateness, the patterns of arrangement [41] are generally the same. In the center of the house stands the stove, on the right are the grindstone and animal pen, and on the left the sleeping quarters and grain storage. This kind of material cultural pattern merely shows that the Lolo family has a set of customs which control the behavior and action of its members.

302 There is also an unwritten code for clothing and orna-
[826] mentation. The Lolo male usually shaves his head except for one small patch of hair above the forehead, called t'ien p'u-sa, which is considered a sacred part of the human body that should not be offended. The Lolo also pull out the hair of their beards so that it will not grow. Wu-ch'i Shih-t'u who lives in Wu-chio is over 70 years old, and although his t'ien p'u-sa is completely white, he does not have a single hair on his face. In stature, a Lolo and a Han-Chinese are hardly distinguishable, but one who has a beard is inevitably a Han-Chinese while one who has a t'ien p'u-sa is generally a Lolo, with the exception of those Han-Chinese slaves who are forced to keep a
291 t'ien p'u-sa. The Lolo male usually covers his head with a piece of cloth, either black, white, or blue. It is quite long and wrapped around the head like a turban; sometimes a braid of hair is tied to the top, protruding from above the forehead like the horn of an antelope. Lu Hsüeh-nien, a black Lolo of P'a-ha village in Hsiao-liang Shan, has his headgear fixed in in this style.

515 The Lolo leave their faces unwashed in spite of accu-
301 mulated dirt. Often a hole is pierced on the lower lobe of a
304 man's left ear. Sometimes he wears in it three red beads, from each of which hang down silk strings of various colors; sometimes he wears a silver earring; at other times he uses only a piece of cotton thread without any ornament.